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To: Instructional Quality Commission

1430 N Street, Suite 3207
Sacramento, CA 95814

March 12, 2016

Re: Requested Edits

Namaste, Chairperson Wild and Members of the Commission:

Attached are suggestions regarding the edits approved at the May 24th History-Social Science Subcommittee. Some of these same edits are addressed in the letter from the Social Science and Religion Scholars Working Group signed by prominent academics from across the US and Canada; and we concur with their analysis and edits. Our list deals with what to us are crucial remaining issues. We realize the Commission is pressed to approve the Framework revision so the process of textbook adoption can begin in a timely fashion; still we request your thoughtful consideration of our concerns.

India/South Asia

First, we believe the IQC was hasty in accepting or adapting many of the edits recommended by the South Asian Faculty Group (SAFG) dealing with the words *Hinduism* and *India*. This is the same concern expressed in the letter to the IQC from the Social Sciences and Religion Faculty Working Group. It is our contention that changing either word is a violation of the mandate given to the IQC to adhere to the existing Content Standards, which use only *India* and *Hinduism*. Further, a careful analysis of the SAFG's own reasoning (given in the second paragraph of their cover letter) shows a lack of logic, respect for historical usage, simple consistency or anything that could remotely qualify as the conclusions of "current and confirmed research" in recommending changing India to South Asia. Further, by what authority, if any, can this American-based group presume to change the historic name of one of the world's major cultures?

The SAFG paragraph reads in part: *We wish to clarify that while "Ancient India" is the accepted usage among Indologists, in other fields, pre-modern South Asia is the common term of reference. Since there is no standardized usage across fields, it is difficult for us to recommend a single standard term for use in the curriculum framework. After careful review, we have settled on a context dependent approach for the use of the terms, "Ancient India," "India," "Indian subcontinent" and "South Asia," as we explain in the edits. The use of terms like "Ancient India" and "India" in the current version of the draft framework, particularly for grades 6 and 7 is at times misleading. Although "Ancient India" is common in the source material, when discussing the Indus Valley Civilization (IVC), we believe it will cause less confusion to students*

to refer to the “Early Civilization of South Asia or “Ancient South Asia” because much of the Indus Valley is now in modern Pakistan. Conflating “Ancient India” with the modern nation-state of India deprives students from learning about the shared civilizational heritage of India and Pakistan.

We do not see how this paragraph establishes a need for the use of the term “South Asia.” The SAFG acknowledges that “Ancient India” is the accepted usage among Indologists, which would to us seem to be the field that matters. Later they acknowledge that “Ancient India” is common in the source material, which also to us seems extremely relevant. Is the teacher to tell the students, “We’re studying ‘South Asia,’ but what we really mean is India, and if you want to find anything on the Web, you’ll need to search for India. Also, students, all the original historical records you find will say India.” What pedagogical purpose is served by this?

Next they suggest students are going to be confused because the modern state of Pakistan occupies part of ancient India. How is this a problem? The Roman Empire encompassed multiple modern countries and the students don’t seem to be perplexed by that. Modern Egypt encompasses both ancient Egypt and Kush and students can handle that. Finally, the SAFG did not replace every instance of India with South Asia, and our attached detailed analysis of some of those instances shows why not—it would confuse the narrative to use South Asia and in those instances they were forced to leave India. Doesn’t that effectively prove our point?

What isn’t stated in their quoted paragraph is what we believe to be the real reason for suggesting South Asia: to claim that the history and religion of India, and the “right” to evaluate and pass judgment on that history and religion belongs to South Asia Area Studies and no one else. Area Studies, as we’ve pointed out before, was developed with funding and direction from the US State Department after World War II, and has a completely different mandate than Indology. It is the modern geopolitical investigation of various countries and regions of the world—originally to ascertain exploitable weaknesses for the US in the Cold War. The Federal government continues to be the major funder of Area Studies under Title 6 of the 1964 Education Act. As the university departments/centers are named “South Asia Area Studies,” this attempt to insert South Asia throughout the Framework can be seen as an exercise in the expansion of the ideology of Area Studies, not as something intended to clarify the historical situation. The use of “South Asia,” in fact, profoundly confuses the historical presentation.

The IQC was specifically tasked with removing the Eurocentricity of the existing Framework. What could be more Eurocentric (or Ameri-centric) than applying an American Cold War political term to India? This insistence on using “South Asia” appears to us to be little more than an exercise in branding and hegemony, submitted as it is by a “South Asia” faculty group prepared to tell Hindus what is and what is not our ancestral land and what is and what is not our religion itself. Such approaches and attitudes betray prejudices as well as limited knowledge of the subject.

It is a curiosity of area studies that China escapes being named “East Asia,” as East Asia includes modern Japan, Mongolia, the Koreas and Taiwan. As a result, China is China all the way to ancient times; whereas India was subsumed under “South Asia.” It is hard to imagine not calling China by that name throughout its history, yet that is exactly what is proposed for India.

The SAFG acknowledges in their cover letter that the ancient Greeks called the region India, so it is clear they are not denying that India is the correct ancient name. It is compelling that the Egyptians, Persians and Chinese also called it India. Given such an undisputed history of the term, one wonders why the change was recommended and approved by the IQC. It is our strong recommendation that beyond the single edit suggested by us and adopted March 24 to clearly define “South Asia,” the term has no place in the remainder of the 6th and 7th grade narrative.

Hinduism/Religion of Ancient India

The same paragraph of the SAFG letter states, “We recommend that ‘the religion of Ancient India’ be used throughout the framework for the 6th grade curriculum, rather than ‘Hinduism’ or ‘the religion of India.’ “ We find this recommendation both malicious and illogical; malicious because it attempts to

erase the well understood continuity of Hindu religion from ancient times and illogical because they themselves use “India” in this new name. Following their own suggestions, they should be using “religion of pre-modern South Asia,” but haven’t because it has no meaning. This has become a significant emotional issue in the Indian-American community, not just among Hindus, but among any who do not want to see their “Indian” heritage obliterated by the meaningless term “South Asian.”

We point out once again that the Content Standards speak of Hinduism, and if such a consequential change as to deny the ancient origins of a religion of one sixth of the people on the planet is to be considered, it should be done in the full light of day during a formal, legal review of the Content Standards, not as a last minute revision to the Framework narrative. We realize the IQC edits of March 24 tried diplomatically to deal with this issue, but we do not think the solution works. We will explain why in the detailed analysis attached for edits 2439, 2480 and 2734.

The Process of the Narrative Review and the Issue of Social Structure

Next, we draw your attention to issues surrounding the process of the narrative revision itself, especially additions to the narrative and the evaluation of the comments submitted by the California History Social Science Project at Davis. We were surprised at the March 24th meeting to hear the academics of the CHSSP repeatedly disavow any in-depth knowledge of the history of India or of the Hindu religion. The project’s executive director, Nancy McTygue, when discussing the recommendations of the South Asia Faculty Group, stated that her group did not “have access to this level of scholarship previously” (even though submissions by our Uberoi group are, in fact, supported by an equally high level of scholarship). In response to a question about the Sarasvati River, McTygue stated, “I don’t pretend to have the capacity to answer that in the level of detail, but I do defer to their expertise on this.” Similar disavowals of expertise in the area of India and Hinduism were made by McTygue or her colleague as several points in the hearing.

These open acknowledgments of an absence of expertise naturally raise questions about an earlier key moment in the process, the meeting of October 7th, 2015, when the section dealing with caste or varna/jati was increased from 100 words to 400 words. Varna/jati is dealt with because the Content Standards require students to “analyze the social structures” of each early civilization—and include for our purposes: India, the Ancient Hebrews, Rome (including Christianity) and “the civilizations of Islam.”

To update those who were not on the commission at that time, the original version of the narrative stated on March 21, 2012, page 161, lines 583 to 590:

“As in all early civilizations, Indian society witnessed the development of a system of social classes. The main social categories, known as varnas, were priests; warriors; farmers, artisans, and merchants; dependent laborers; and, by 500 CE or earlier, dalits, or “untouchables.” This class system became distinctive over the centuries for being especially complex and formal, involving numerous prohibitions that kept groups ritually separated from one another. Because these divisions became particularly rigid, scholars have classified the hierarchy as a caste system.” (81 words)

At the October 7th, 2015, meeting, this section was expanded to become, on pages 212 to 214, lines 850 to 887:

“As in all early civilizations, Indian society witnessed the development of a system of social classes. Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria. Jatis initially shared the same occupation and married only within the group. This system, often termed caste, provided social stability and gave an identity to each community. The Vedas also describe four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers). A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself. In addition, by 500 CE or earlier, there existed certain communities outside this system, the “Untouchables,” who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.

“Relations between classes came to be expressed in terms of ritual purity or impurity, higher classes being purer than lower ones. This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life. Over the centuries, the Indian social structure became more rigid, though perhaps not more inflexible than the class divisions in other ancient civilizations. When Europeans began to visit India in modern times, they used the word “caste” to characterize the social system because of the sharp separation they perceived between groups who did not intermarry and thus did not mix with each other. Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the “caste” label offensive. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. Teachers should make clear to students that this was a social and cultural structure rather than a religious belief. As in Mesopotamia and Egypt, priests, rulers, and other elites used religion to justify the social hierarchy. The teacher has students draw a social hierarchy pyramid of the varnas and compare that pyramid with the Mesopotamian social hierarchy pyramid they made earlier. In both cases, rulers, political elites (warriors and officials) and priests were on the top of the social hierarchy. This was a common pattern of premodern societies.” (399 words)

The coverage of caste increased five fold (there are also shorter mentions elsewhere). The first paragraph was submitted by Uberoi and has some minor revisions; the origin of the second paragraph is unknown. It was not submitted by way of any public comment procedure. Given the CHSSP’s disavowal of detailed knowledge of India, the question then becomes who wrote this paragraph? And how then did the CHSSP evaluate and ultimately accept its accuracy/necessity?

(As a side note the efforts of the Hindu community have been characterized as an attempt to “white-wash” the issue of caste. We don’t believe the first paragraph above constitutes any such whitewash; it was the Uberoi Foundation itself which inserted a clear description of the Untouchables in the narrative. Our objections have always been to this additional material when no parallel discussion of social structure—slavery in particular—is included for Christianity or Islam.)

It is only right to acknowledge that the IQC has made valuable adjustments to the material, deleting the social hierarchy pyramid exercise and, upon consideration of expert testimony from Dr. Ron Davis of Cal State Northridge, the patently false statement that “social scientists” use the term caste to describe slavery. Despite repeated protests both in writing and during oral testimony, the paragraph has otherwise remained intact.

Then, for the March 24th meeting, Uberoi Foundation proposed two edits which added a discussion of slavery under Christianity and Islam. The edit on Islam, #2266, was adopted and now reads: “As in other civilizations, slavery was widespread. Because Muslims could not be enslaved, traders brought enslaved people from non-Muslim areas. Many of these people were prisoners of war.”

The edit on Christianity, #2618, was rejected. It read: “Slavery, common in Jewish society, continued under the Christian religion, where slaves who converted to Christianity were instructed to submit themselves to their owner, even if he is harsh (as in 1 Peter 2:18), and be subject to punishment as instructed in Luke 12:47: ‘And that slave who knew his master’s will but did not get ready or act according to his will, will receive a severe beating.’ Students discuss how even when Christians became the religion of a region’s rulers, no effort was made to end the practice of slavery among them until the 17th century, and Christian justification of the practice continued through the 19th century.”

Now we understand the CHSSP may not have liked the wording of that paragraph, but they could have adapted it as they have many other submissions. But in rejecting it wholesale, there is now nothing whatsoever in the narrative regarding Christianity, its history of violent conversion and the social structure of slavery. The result is that Hindu children are put on the defensive in their 6th grade class with regard to India’s social structure, but Christian children are given a pass on theirs. How does the IQC justify this disparate treatment?

In fact, the HSSC chair, Bill Honig, stated toward the end of the meeting with specific regard to India: “Every culture, every area, every civilization has things to be proud of and things to be ashamed of. The real question is, do they deal with it? I think India is a good case of they are dealing with it.” Since the chair agreed that every civilization has things to be ashamed of, why are only our Hindu children singled out for shaming? And make no mistake about it, dozens have testified before the IQC that they have indeed been shamed in class.

We offer three options to rectify this injustice:

1. Remove all of this new material on caste, specifically on pages 214 to 215, lines 877 to 893;
2. Change it according to specific edits given in the attached material; or
3. Adopt five new edits which provide the missing balance. These are given in full in the attached material and summarized here:

New Edit #1: 420 words on page 302 on the history of slavery and the Christian religion for grade seven—equal in length to the coverage of caste in Hinduism.

New Edit #2: A short addition in 7th grade, page 253, stating that the violent conversion of people to Christianity was endorsed by the Catholic Church.

New Edit #3: 92 words for 7th grade, page 297, on the pope’s authorization of the Spanish kings to enslave native peoples and seize their land and belongings.

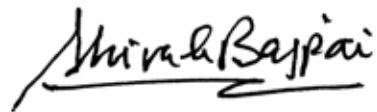
New Edit #4: 161 words for 7th grade, page 305 (section on the Reformation), Martin Luther’s rabidly anti-Semitic treatise, “The Jews and Their Lies,” which is regarded as an antecedent to the Jewish genocide of World War II.

New Edit #5: 58 words for grade 8, page 599 (section on the civil rights movement) on how the Christian church is the most racially segregated institution in America today.

These additions (or the suggested removals) will rectify the patent unfairness of the present document’s treatment of social structure.

Respectfully submitted,

With respect,



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Managing Editor
Hinduism Today Magazine

**Uberoi Foundation
Institute for Curriculum Advancement
Submitted May 12, 2016**

**Response to South Asia Faculty Group Edits, March 24 meeting, 2016 IQC
Edits to be challenged, keeping consistent with Uberoi submission to March 24
meeting**

CATEGORY ONE: INDIA/SOUTH ASIA NAMING ISSUES

Comment #	Chapter	Source	Comments	CHSSP Recommendation	HSS SMC Action March 24, 2016
2377	10 (Gr. 6)	South Asia Faculty Group	<p>Page 182, lines 175-179:</p> <p>Current text: "During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India, China, and the lands around the Aegean Sea."</p> <p>Suggested change: "During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, Indus Valley Civilization, China, and the lands around the Aegean Sea."</p>	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>The substitution in this introductory section of "Indus Valley Civilization" for "India" is not parallel to the rest of the sentence. At least it should say "Indus Valley Civilization of the Indian subcontinent." Or "of the northern Indian subcontinent."</p> <p>It is also not parallel to the detailed description given on page 191, lines 380-382, and dealt with in edit 2396. By that usage, it should read Indus Valley Civilization</p>		

			of northern India” just as “Huang He (Yellow) River valley in northern China...” is used on page 191, lines 380-382 (see next edit, 2396).		
2396	10 (Gr. 6)	South Asia Faculty Group	<p>Page 191, lines 380-382:</p> <p>Current text: “A similar process got under way in the Indus River valley in India and in the Huang He (Yellow) River valley in northern China some centuries later.”</p> <p>Suggested change: “A similar process got under way in the Indus River valley in India and Pakistan and in the Huang He (Yellow) River valley in northern China some centuries later.”</p>	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text or use “in what is now modern India and modern Pakistan”</p> <p>To us, inserting Pakistan here is only going to confuse the student as the topic is ancient India which subsumes modern Pakistan. If it is to be inserted here, then this should read “in what is now modern India and modern Pakistan” to be perfectly clear. This would be parallel with p.192, lines 393 to 394, “The civilization of Mesopotamia, located in the valley of the Euphrates and Tigris Rivers (modern Iraq and part of Syria),” where the usage is “modern Iraq....”</p>		
2412	10 (Gr. 6)	South Asia Faculty Group	<p>Page 201, lines 566-569:</p> <p>Current text: “Mapping the trade of Kush merchants with the Arabian Peninsula, India, and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE.”</p> <p>Suggested change: “Mapping the trade of Kush merchants with the Arabian Peninsula, the Indian Ocean littoral and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE.”</p>	Yes	Approved CHSSP recommendation
		Uberoi for	Recommendation: Retain original text		

		May 19, 2016 IQC	<p>We find this edit in error. “Indian Ocean littoral” is not equivalent to “India” in the sense “Indian subcontinent” is. <i>Littoral</i> means “coastal.” The Arabian peninsula and equatorial Africa are all coastal to the Indian Ocean, so the statement becomes redundant. It is also now inaccurate, as all of Southeast Asia, Australia and even the Antarctica are coastal to the Indian Ocean, and the Kush merchants were not trading with any of those regions.</p>		
2436	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 774 (section header, bold in original):</p> <p>Current text: “The Early Civilizations of India”</p> <p>Suggested change: “The Early Civilizations of South Asia”</p>	Yes	Changed to read, “The Early Civilizations of India (South Asia) ”
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>It is our contention, in accord with the submission of the Social Sciences and Religion Faculty Working Group, that the substitution of “India (South Asia)” for “India” is contrary to the 6th Grade Content Standards, which do not use the term “South Asia.” “South Asia” is a modern geopolitical term applied to the region of ancient India as commonly understood from ancient Greece to ancient China, but now comprised of several nations including modern India. To introduce “South Asia” to modify or replace the historical name “India” should not be allowed as a last-minute change in the Framework revision process. Instead, this proposal—which, it should be noted, has greatly upset the Indian-American community—should be debated in full light upon a revision of the Content Standards. The original text, “The Early Civilizations of India” is perfectly clear, especially with the addition of the definition of “South Asia” offered by the Uberoi Foundation and adopted by the IQC which now occurs a few lines later in the narrative. That edit eliminates the need for any use of “South Asia” until post World War II. For reference, that edit adopted at the May 24th meeting is: “The region of Ancient India is today sometimes called ‘South Asia,’ and encompasses the modern states of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan,</p>		

			and Sri Lanka." (chapter 10, 6th grade, on page 210, line 783)		
2441	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 783:</p> <p>Current text: "In this unit students learn about ancient societies in India."</p> <p>Suggested change: "In this unit students learn about ancient societies in South Asia."</p>	Yes	Changed to read, "In this unit students learn about ancient societies in India (South Asia) ."
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This is the same issue as 2436. We object to the substitution of "India (South Asia)" as contrary to the Content Standards.</p>		
2454	10 (Gr. 6)	South Asia Faculty Group	<p>Page 211, lines 811-812:</p> <p>Current text: "A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus River."</p> <p>Suggested change: "A flourishing urban civilization developed in South Asia from as early as 3300 BCE along the Indus River."</p>	Yes	Changed to read, "A flourishing urban civilization developed in India (South Asia) from as early as 3300 BCE along the Indus River."
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This is the same issue as 2436. We object to the substitution of "India (South Asia)" as contrary to the Content Standards.</p>		
2459	10 (Gr. 6)	South Asia Faculty Group	<p>Page 212, lines 819-821:</p> <p>Current text: "Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition."</p> <p>Suggested change: "Ancient South Asia experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas</p>	Yes	Approved CHSSP recommendation

			which were composed in Sanskrit. While Sanskrit texts, both religious and secular, continued to be produced in subsequent centuries, texts in Old Tamil also began to appear around 300 BCE, and Tamil literary production flourished during the Sangam period in South India in following centuries. Sanskrit and Tamil texts passed on for generations through a complex oral tradition.”		
		Uberoi for May 19, 2016 IQC	Recommendation: Retain original text This is the same issue as 2436. We object to the substitution of “India (South Asia)” as contrary to the Content Standards. We separately challenge the dating of 1500 bce in edit 2458 of the Uberoi edits.		
2601	11 (Gr. 7)	South Asia Faculty Group	Page 239, lines 145-147: Current text: “Along the northern edge of the agricultural regions of China, India , Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west.” Suggested change: “Along the northern edge of the agricultural regions of China, South Asia , Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west.”	Yes	Change to, “Along the northern edge of the agricultural regions of China, India (South Asia) , Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west.”
		Uberoi for May 19, 2016 IQC	Recommendation: Retain original text This is the same issue as 2436. We object to the substitution of “India (South Asia)” as contrary to the Content Standards.		
2645	11 (Gr. 7)	South Asia Faculty Group	Page 255, lines 477-480: Current text: “These geographical factors put Southwestern Asia and Arab, Persian, and Indian merchants and sailors at the center of the Afroeurasian trade networks, which began to grow dynamically after the seventh century.” Suggested change: “These geographical factors put Southwestern Asia and Arab, Persian, and South Asian merchants and sailors at the center of the Afroeurasian	Yes	Approved CHSSP recommendation

			trade networks, which began to grow dynamically after the seventh century.”		
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This is nearly the same issue as 2436. The merchants and sailors in question would at the time have clearly come from “India” and therefore be “Indians,” which name (with linguistic variations) was used across many nations at the time. “Indian” correctly defines them according to time, place and culture, whereas “South Asian” could only mean a particular geographical region. If the intent is to identify the merchants only according to region, then Arab and Persian should be replaced with “Middle Eastern”. But since we are talking about people here, it is appropriate to use the culturally informative designations of “Arab, Persian and Indian.”</p>		
2696	11 (Gr. 7)	South Asia Faculty Group	<p>Page 258, lines 559-560:</p> <p>Current text: “The city’s culture was a mix of Arab, Persian, Indian, Turkish, and Central Asian culture.”</p> <p>Suggested change: “The city’s culture was a mix of Arab, Persian, South Asian, Turkish, and Central Asian culture.”</p>	Yes	Change to, “The city’s culture was a mix of Arab, Persian, Indian and South Asian , Turkish, and Central Asian cultures.”
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This is also the same issue as 2645, and the same logic would apply. If we are going to use area studies designations, then this could possibly read “Middle East, South Asian and Central Asian culture.” But it is more informative to use terms which actually convey what culture is being discussed: specifically, Arab, Persian, Indian and Turkish.</p> <p>“South Asian culture” has no meaning in the context, as there is no one culture associated with the modern regional designation of “South Asia,” an issue which becomes clear in the Framework Narrative’s subsequent three sentences (lines 560 to 568):</p>		

			<p><i>“The Abbasids encouraged the growth of learning and borrowing from Greek, Hellenistic, and Indian science and medicine. They built schools and libraries, translated and preserved Greek philosophic, scientific, and medical texts, and supported scientists who expanded that knowledge. In Baghdad and other Muslim-ruled cities, Muslim, Christian, and Jewish scholars collaborated to study ancient Greek, Persian, and Indian writings, forging and widely disseminating a more advanced synthesis of philosophical, scientific, mathematical, geographic, artistic, medical, and literary knowledge.”</i></p> <p>Having just been told that the city’s culture included “South Asian,” how is the student to know that “Indian science and medicine” and “Indian writings” are referencing South Asia? It is a demonstration of how “South Asia” has little usefulness for this time period, as “South Asian science and medicine,” and “South Asian writings” would convey no sensible information to the student.</p>		
2706	11 (Gr. 7)	South Asia Faculty Group	<p>Page 260, lines 590-593:</p> <p>Current text: “Sufi saints and teachers combined local and Islamic traditions, and inspired common people on the frontier areas of the Muslim world – east Africa, Southeast Asia, and India – to convert.”</p> <p>Suggested change: “Sufi saints and teachers combined local and Islamic traditions, and inspired common people on the frontier areas of the Muslim world – east Africa, Southeast Asia, and South Asia – to convert.”</p>	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This is the same issue as 2436. We object to the substitution of “India (South Asia)” as contrary to the Content Standards and too generic to be useful to the student.</p>		
2730	11 (Gr. 7)	South Asia Faculty Group	Page 265, lines 692-695:	Yes	Changed to read, “Enduring contributions of India ”

			<p>Current text: “Enduring contributions of ancient Indian civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystallizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”</p> <p>Suggested change: “Enduring contributions of South Asian culture and civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystallizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”</p>		<p>and other South Asian cultures and civilizations to other areas of Afroeurasia include the cotton textile industry, the technology of crystallizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”</p>
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>The solution of the HSS committee to use “contributions of India and other South Asian cultures” is illogical, though certainly inventive. At this point in time, ancient India and modern South Asia are the same thing, so this is the same as saying “from India and other Indian cultures.” If the intent is to separate modern India from ancient India, then the wording might possibly be “from the cultures of what is now modern India and other parts of South Asia.” The original says “ancient Indian civilization” so the reference is clear and there is no chance of mistaking that modern India was meant.</p>		
2740	11 (Gr. 7)	South Asia Faculty Group	<p>Page 266, lines 715-717 (bold in original):</p> <p>Current text: “Students next examine this question: How did Indian monks, nuns, merchants, travelers, and states spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?”</p> <p>Suggested change: “Students next examine this question: How did monks, nuns, merchants, travelers, and empires from South Asia spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?”</p>	Yes	<p>Changed to, “Students next examine this question: How did monks, nuns, merchants, travelers, and empires from India and other parts of South Asia spread religious ideas and practices and cultural styles of art and architecture to Central and</p>

					Southeast Asia?" Also make concurring edit as suggested.
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>The solution of the committee to use “empires from India and other parts of South Asia,” as in 2730, is illogical. At this point in time, ancient India and modern South Asia are the same thing, so this is the same as saying “from India and other parts of India.” If the intent is to separate modern India from ancient India, then the wording would possibly be “empires from what is now modern India and other parts of South Asia” but we don’t recommend it.</p>		
2741	11 (Gr. 7)	South Asia Faculty Group	<p>Page 266, lines 717-720:</p> <p>Current text: “During and after the Gupta Empire, trade connections between India and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire.”</p> <p>Suggested change: “During and after the Gupta Empire, trade connections between South and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire.”</p>	Yes	<p>Changed to, “During and after the Gupta Empire, trade connections between India and South and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire.”</p>
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This is the same issue as 2740, with “between India and South ... Asia” meaning the same thing as “between India and India. Especially in the context of the Gupta Empire time, “India” as used in the original is a clear designation here.</p>		
2754	11 (Gr. 7)	South Asia Faculty Group	<p>Page 267, lines 753-754:</p> <p>Current text: “There were continuous close trade relations and intellectual connections between India and the Islamic World.”</p>	Yes	Approved CHSSP recommendation

			Suggested change: "There were continuous close trade relations and intellectual connections between the Indian subcontinent and the Islamic World.		
		Uberoi for May 19, 2016 IQC	Recommendation: Retain original text This edit should be rejected. Trade relations and intellectual connections take place between societies. The Islamic world is a society, as is India, whereas the Indian subcontinent is a land mass. It therefore only makes sense when "India" is left in the sentence.		
2763	11 (Gr. 7)	South Asia Faculty Group	Page 279, lines 965-967: Current text: "Unlike Mesopotamia, Egypt, China, or India , these civilizations did not develop along great rivers." Suggested change: "Unlike Mesopotamia, Egypt, China, or Indus Valley , these civilizations did not develop along great rivers.	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	Recommendation: Retain original text The use of Indus Valley here makes the structure of the sentence no longer parallel. A parallel construction would be "unlike the land between the Euphrates and Tigris Rivers, the Nile River Valley, The Huang He (Yellow) River valley, or the Indus River Valley..." The use of "India" is in line with the names of the other ancient civilizations: Mesopotamia, Egypt and China.		
2794	11 (Gr. 7)	South Asia Faculty Group	Page 290, lines 1212-1215: Current text: "Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from India and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa." Suggested change: "Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from South and Southeast Asia ; cotton cloth from	Yes	Approved CHSSP recommendation

			India and Egypt; and gold from West Africa.”		
		Uberoi for May 19, 2016 IQC	Recommendation: Retain original text This is the same issue as 2436. We object to the substitution of “India (South Asia)” as contrary to the Content Standards.		

CATEGORY TWO: HINDUISM



Comment #	Chapter	Source	Comments	Challenge? Basis	CHSSP Recommendation	HSS SMC Action March 24, 2016
2439	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, line 777:</p> <p>Current text: “• How did the religion of Hinduism support individuals, rulers, and societies?”</p> <p>Suggested change: “• How did the religion of Ancient India support individuals, rulers, and societies?”</p>	<p>Hinduism</p> <p>How did the religion of early Hinduism... Covered in HAF letter</p>	Yes	<p>Changed to read,</p> <p>“• How did religions of Ancient India, including, but not limited to early Hinduism, support individuals, rulers, and societies?”</p>
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>On this edit we recommend reversion to the original, and endorse the reasons for doing so given in the Social Sciences and Religion Faculty Group letter to the SBE and IQC May 5, 2016. In brief, it is that this change breaks and confuses the structure of this particular query in the form “How did the religion of _____?” which is used several times in the 6th and 7th grade narrative.</p> <p>Also, if the argument is being made that “Hinduism” did not exist at that time, and some nameless “religion of Ancient India” did, we would point out that “Hinduism” is in the Content Standards, and if this argument is being seriously proposed, it should be done at the time of a formal, legal revision of the Content Standards, and not as part of the Framework Narrative review which is specifically tasked with adhering to the existing Content Standards.</p> <p>The content of Hinduism is seen as far back as the worship of Siva Lingams in Indus Valley in 2500 bce. Just because Hinduism has no clear moment of creation as do several other religions, its existence today cannot be challenged on that basis, just as a person who has no birth certificate can't be said to not exist.</p>	(Lal Expert letter)		

Here for example, is a Siva Lingam from the Indus site of Kalibangan:



And this is a typical Siva Lingam worshipped today in Hindu temples:



			<p>Here for example, is a Siva Lingam from the Indus site of Kalibangan:</p>  <p>And this is a typical Siva Lingam worshipped today in Hindu temples:</p> 			
2480	10 (Gr. 6)	South Asia Faculty Group	<p>Pages 212-213, lines 836-837 (bold in original):</p> <p>Current text: “Teachers focus students on the question: How did the religion of Hinduism support individuals, rulers, and societies?”</p> <p>Suggested change: “Teachers focus students on the</p>	Hinduism	Yes to first recommendation	<p>Changed to read, “Teachers focus students on the question: How did religions of Ancient India, including, but not limited to early Hinduism, support</p>

			<p>question: How did the religion of Ancient India support individuals, rulers, and societies?”</p> <p>Also suggested: “Teachers focus students on the question: How did the religion of the Vedas support individuals, rulers, and societies?”</p>			individuals, rulers, and societies?”
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This edit should also revert to the original, for the same reason as edit 2439. We would also point out that Hinduism is still the “religion of the Vedas” (as offered by the SAFG) as Vedic ritual and especially Vedic chants are used daily in hundreds of thousands of Hindu temples and hundreds of millions of homes around the world.</p>			
2734	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, lines 703-704 (bold in original):</p> <p>Current text: “Building on their previous study of Hinduism in 6th grade, students study the question: How did Hinduism change over time?”</p> <p>Suggested change: “Building on their previous study of Hinduism in 6th grade, students study the question: How did the religion of ancient India change over time?”</p>	Challenge Hinduism	Yes	Changed to, “Building on their previous study of Hinduism in 6th grade, students study the question: How did religions of ancient India change over time? ” Also make concurring edit as suggested.
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This edit should revert to the original, for the reasons given for edits 2439 and 2480. This edit would add “How did the religions of ancient India change over time” to the already existing “How did the religion of Buddhism change over time?” Which occurs on line 788. The topic here is Hinduism.</p>			

CATEGORY THREE: CASTE

Comment #	Chapter	Source	Comments	Challenge? Basis	CHSSP Recommendation	HSS SMC Action March 24, 2016
2502	10 (Gr. 6)	South Asia Faculty Group	<p>Page 214, lines 866-867:</p> <p>Current text: “Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria.”</p> <p>Suggested change: “Ancient Indian society formed into groups, jatis, that emphasized birth as the defining criteria.”</p>	Challenge on facts Caste (supply expert testimony)	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>The SAFG justification for this edit states, in full, “There is no evidence for this effect.” We respectfully disagree. “Caste and Race in India” (pages 3-5) by G.S. Ghurye, a seminal work on the topic, describes at length the self-government of the jatis: “The governing body of a caste is called the panchayat,” and goes on to list the types of offenses dealt with by this five-member elected or hereditary body. They include matters of family law such as adultery, abandonment of the wife, non-payment of debt, petty assault, “encroaching on another’s clientele, and raising or lowering of prices,” and other affairs of the jati. Ghurye comments, “It will be seen from this list that some of the offenses tried by the governing bodies of castes were such as are usually dealt with by the State in its judicial capacity.”</p> <p>Now, obviously the jatis came under the laws of the kingdom (or now state) in which they lived, but also carried considerable authority in matters of family law and the business dealings of the jati. These jati or <i>khap</i> panchayats continue to function in modern India. At the time in question, ancient India, there was limited influence of any centralized judicial authority in the villages, and these panchayats wielded considerable authority.</p>			

2511	10 (Gr. 6)	South Asia Faculty Group	<p>Page 214, lines 872-874:</p> <p>Current text, “A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.”</p> <p>Suggested change: “A person belonged to a particular varna not just by his professional excellence and his good conduct, but mainly by birth.”</p>	Challenge on facts (supply expert testimony)	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text, or use “not by family of birth itself.”</p> <p>We endorse the rationale provided in the Social Sciences and Religion Faculty Group submission challenging this edit. The term <i>varna</i> as used in the <i>Rig Veda</i> is not associated with family of birth. Likewise in the <i>Bhagavad Gita</i>, <i>varna</i> is a characteristic of the individual, not a matter of his parentage. This was the meaning of the term in the time we are speaking of, ancient India. Later the varnas were mapped in an inconsistent manner to the flexible and oft-changing hierarchy of jatis. To say here “mainly by birth” misrepresents what is stated in Hindu scripture.</p>			
2536	10 (Gr. 6)	South Asia Faculty Group	<p>Page 215, lines 891-892:</p> <p>Current text: “Teachers should make clear to students that this was a social and cultural structure rather than a religious belief.”</p> <p>Suggested change: “Teachers should make clear to students that this was a social and cultural structure as well as a religious belief.”</p>	(supply expert testimony)	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text,</p> <p>or alternatively, “...social and cultural structure, rather than a foundational religious belief.”</p> <p>We endorse the rationale provided in the Social Sciences and Religion Faculty Group submission</p>			

			challenging this edit. It is a matter of equal treatment with other religions. Christian society accepted the practice of slavery for over 1700 years, with dramatic impact upon the enslaved peoples, an impact that we are still struggling with today. Yet nowhere in the Framework narrative is the practice of slavery stated to be a “religious belief” of the Christian religion. No doubt Christian scripture addresses the practice of slavery, but we are unaware of any Biblical text that mandates its practice. Similarly, Hindu scripture addresses the issue of jati, but nowhere is it mandated as a foundational religious belief.			
2736	11 (Gr. 7)	South Asia Faculty Group	<p>Page 265, lines 707-709:</p> <p>Current text: “The Bhakti movement placed emphasis on social and religious equality and a personal expression of devotion to God in the popular, vernacular languages.”</p> <p>Suggested change: add sentence, “The Bhakti movement also critiqued the power held by priestly elites.”</p>	Challenge caste/adverse reflection (supply expert testimony)	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>This addition, while not strictly inaccurate, seems to us an unneeded additional criticism of varna/jati, and therefore adverse reflection. It is a tenet of the Protestant Orientalist approach to Indian society which viewed Hindu priests in the same negative light as Catholic priests and ascribed to them the same avaricious (in the Orientalist view) motives for money and influence—a view quite at odds with the austere life of most Hindu priests. Further, the intended spirit of this edit is, to us, already conveyed in the immediately following lines 709 to 711 of the Framework narrative which state: “People of all social groups now had personal access to their own personal deities, whom they could worship with songs, dances, processions, and temple visits.”</p>			

CATEGORY FOUR: SPECIFIC FACTS

Comment #	Chapter	Source	Comments	Challenge? Basis	CHSSP Recommendation	HSS SMC Action March 24, 2016
2444	10 (Gr. 6)	South Asia Faculty Group	<p>Page 210, lines 788-790:</p> <p>Current text: “The Indus River and its tributaries, along with Saraswati (or Sarasvati) River, flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea.”</p> <p>Suggested change: “The Indus River and its tributaries flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea.”</p>	Saraswati (supply expert testimony)	Yes	Approved CHSSP recommendation (Deleted Saraswati)
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>Here again we encounter the Aryan Invasion/Migration debate. The Sarasvati River is a central geographical feature of the Rig Veda. We dispute the statement of justification offered by the SAFG that “there is no geo-archeological evidence” for the river’s existence, and that it is “grist for a small group of scholars who hold, against available evidence that peoples of the Indus Valley Civilization spoke Sanskrit and the Rg Veda coincides with, or even predates the IVC.”</p> <p>There is certainly good evidence that the extinct river did exist, exactly where it was listed in a series of rivers of the Indus region (from east to west) in the Rig Veda. The SAFG objects to this edit because it goes against their migration theory. Yet a very good case can and has been made that the geography, fauna and flora of the Rg Veda match that of northeastern India and no other place along the supposed route of migration.</p> <p>The reason the granting of this edit elicited cries of protest from the audience at the March 24th IQC meeting is that the Saraswati River is the cradle of the</p>			

			<p>Vedic culture and Hindu religion and is mentioned in dozens of Vedic verses, some of which are recited daily in Hindu worship the world over. In Mandala 6 of the Rig Veda the entire hymn 6.61 is devoted to the River. It is also mentioned in 7.95, 7.96, 2.41.16, 10.17, 8.26.18 and elsewhere. In India, the Saraswati River is rivaled in sacredness only by the Ganga River. For this reason alone, it is important to mention here. Removing it would be the same as removing the Nile from Egyptian history or the River Jordan from Hebrew history.</p> <p>In the 2005-2006 adoption process, the Saraswati River was addressed by Dr. Shiva Bajpai, the Content Review Expert, and the CDE's additionally consulted content experts Michael Witzel of Harvard University, James Heitzman of UC Davis and Stanley Wolpert of UCLA. At a meeting on January 6, 2006, Dr. Bajpai and Dr. Witzel agreed to this wording in Vedic Foundation edit 18: "For many years, the Saraswati River existed only in myth. Recently, however, scientists have traced its historic path and begun to unlock the secrets of its decline." No informed person today believes that the Saraswati is a myth in the face of the scientific research.</p>			
2482	10 (Gr. 6)	South Asia Faculty Group	<p>Page 213, lines 838-840:</p> <p>Current text: "Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins."</p> <p>Suggested change: "Brahmins, that is, priestly families, assumed authority over complex devotional rituals."</p>	Challenge on the facts (supply expert testimony)	Yes	Approved CHSSP recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>We endorse the rationale provided in the Social Sciences and Religion Faculty Group submission challenging this edit. Both sages were clearly described in their respective works as coming from low jatis.</p>			
2728	11	South Asia	Page 265, line 691:	Challenge	Yes	Approved CHSSP

	(Gr. 7)	Faculty Group	<p>Current text: "Sanskrit became the principal literary language throughout India."</p> <p>Suggested change: "Sanskrit became the principal literary language in many regions of the Indian subcontinent."</p>	Need expert input		recommendation
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text or replace with rejected Uberoi edit 2727: "Sanskrit became the standard language of communication, composition, and intellectual and artistic production for religion, law, diplomacy and literature, not only among Hindus but also Buddhists and Jains. This was true not only for India but for the regions beyond India, especially Southeast Asia, where the Sanskrit epics Ramayana and Mahabharata were very popular."</p> <p>We quote from a review of Sheldon Pollock's "The Language of the Gods in the World of Men," the <i>Journal of the American Academy of Religion</i>, January 29, 2007, p. 208. Dr. Pollock is The Arvind Raghunathan Professor of South Asian Studies at Columbia University. The review summarizes his view on Sanskrit and supports the extent of the language's impact:</p> <p>"In South Asia, explains Pollock, 'cosmopolitan' languages—principally Sanskrit, but also Prakrit and Apabhramsha—became, as a result of court patronage, the dominant form of literary expression across the subcontinent beginning a little before the Common Era, and it remained thus for roughly a millennium, with Sanskrit in particular spreading across 'Southern Asia' from 'around the fourth century on...to the places now known as Burma, Thailand, Cambodia, Laos, Vietnam, Malaysia, and Indonesia' "</p>			
2749	11 (Gr. 7)	South Asia Faculty Group	<p>Page 267, lines 747-748:</p> <p>Current text: "After 1000, Turks from Central Asia, who were recent converts to Islam, began to conquer states in northwestern India."</p>	Challenge conquer/expand their territory (supply expert testimony)	Yes	Approved CHSSP recommendation

			Suggested change: "After 1000, Turks from Central Asia, who were recent converts to Islam, began to expand their territory across the Indus Valley to parts of the northern Indian plains."			
		Uberoi for May 19, 2016 IQC	<p>Recommendation: Retain original text</p> <p>We object to this edit as contrary to Content Standard 7.2.4 which states "discuss the expansion of Muslim rule through military conquest..." It is incontestable that the Turkish invasions of India were military in nature, accompanied by extraordinary levels of destruction and slaughter. Initially, they were for plunder, and later for territorial gains. To characterize this as a mere effort to "expand their territory" is to misrepresent this dark period of Indian history.</p>			

**Uberoi Foundation Edits and Additions
California Framework Narrative Review
Submitted May 12, 2016
To the Instructional Quality Commission**

			CATEGORY THREE: CASTE	
Edit Number	Grade Level	Source	Origin text and recommended change	CHSSP notes
2496	10 (Gr. 6)	Uberoi Foundation	<p>Page 213, lines 855-858:</p> <p>Current text: "Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and rebirth at either lower or higher positions of moral and ritual purity."</p> <p>Suggested change: Delete "at either lower or higher positions of moral and ritual purity."</p>	
		Uberoi for May 19, 2016 IQC	<p>Rationale: As explained in our cover letter, we take exception to the additions on varna/jati made at the October meeting (of which this is one) on the basis of adverse reflection. This particular statement implies that release from the cycle of birth and death (moksha), or salvation, must come from being born in a position of higher moral and ritual purity, or in other words, in a high caste. This is not the Hindu view of moksha, which is available to all people of all social levels at all times dependent only on their own spiritual effort and on divine grace. Moral and ritual purity are also prominent concepts in Judaism, Christianity and Islam, but no mention is made of them under the narrative for those religions. They would certainly object to such a statement about their faith, and so do we.</p>	
2517	10 (Gr. 6)	Hindu American Foundation	<p>Page 214, lines 874-876:</p> <p>Current text: "In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the "Untouchables," who did the most unclean work, such as cremation, disposal of dead animals, and sanitation."</p>	

			Suggested change: delete “outside the jati system.”	
		Uberoi for May 19, 2016 IQC	Rationale: Uberoi also commented on this sentence in the last round of edits, but only to delete “outside the jati system,” which is factually incorrect as these communities most certainly did and still do follow the jati system. We do not understand why this was not changed at the March 24 th meeting: it is not a debatable issue. It is perhaps also relevant that this particular sentence—minus “outside the jati system”—was originally submitted by Uberoi. We do also recommend use of "biohazardous" instead of "unclean" as being a more accurate term as well as one the students can relate to.	
2521	10 (Gr. 6)	Uberoi Foundation	<p>Page 214, lines 877-878:</p> <p>Current text: “Relations between classes came to be expressed in terms of ritual purity or impurity, higher classes being purer than lower ones.”</p> <p>Suggested change: delete the sentence.</p>	
		Uberoi for May 19, 2016 IQC	Rationale: We have the same objection to this edit as we did with 2496.	
2523	10 (Gr. 6)	Uberoi Foundation	<p>Page 214, lines 878-881:</p> <p>Current text: “This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life.”</p> <p>Suggested change: “In this class system, the jatis interacted socially, economically, and religiously (such as at times of festivals) with each other, but normally kept within their communities in matters of intermarriage and interdining.”</p>	
		Uberoi for May 19, 2016 IQC	Rationale: The use of phrases such as "especially complex and formal," "numerous customs and prohibitions" and "distinct from one another in daily life" are all prejudicial. The social customs of no other culture are described in such a negative manner. We recommend a simple statement of the situation without the added negative emphasis. Further, the statement "distinct from one another" could be taken to mean people did not interact on a social and economic level. Obviously people of each jati interacted with the other jatis, how else would they get their food, their	

			clothing, their furniture, their house built, their hair cut, or their dead cremated? The system was a functional division of labor, not a complete separation of people from one another. It is also a feature of Hindu festivals allow all jatis to participate and socialize together—Holi is particularly famous for this interaction.	
2526	10 (Gr. 6)	Uberoi Foundation	<p>Pages 214-215, lines 881-883:</p> <p>Current text: “Over the centuries, the Indian social structure became more rigid, though perhaps not more inflexible than the class divisions in other ancient civilizations.”</p> <p>Suggested change: delete this sentence.</p>	
		Uberoi for May 19, 2016 IQC	<p>Rationale: This is not an inaccurate statement in itself; the problem is that “class divisions in other ancient civilizations,” particularly Christian and Muslim, are not discussed in the narrative. Therefore the students have nothing to compare with the Hindu social structure. It would be difficult, for example, to find a more inflexible social division than that of slavery, but that practice is not discussed in the textbooks with regard to history’s Christian and Muslim slave-holding societies.</p>	
2528	10 (Gr. 6)	Uberoi Foundation	<p>Page 215, lines 883-886:</p> <p>Current text: “When Europeans began to visit India in modern times, they used the word “caste” to characterize the social system because of the sharp separation they perceived between groups who did not intermarry and thus did not mix with each other.”</p> <p>Suggested change: “When the Portuguese first visited India in modern times, they used the word <i>casta</i>, meaning “race, lineage or breed,” to name the social system of the jatis. Our English word <i>caste</i> comes from <i>casta</i>.”</p>	
		Uberoi for May 19, 2016 IQC	<p>Rationale: There is no need to again negatively characterize India's social system as "sharp separation," etc., as the system has already been defined in a neutral manner in lines 865 to 876. Here we need only explain the origin of the English word <i>caste</i>.</p> <p>In the just-published (Dec., 2015) "The Caste Connection On the Sacred Foundations of Social Hierarchy," by Jakob De Roover and Sarah Claerhout, Ghent University, Belgium (available at https://www.academia.edu/19752142/The_Caste_Connection_On_the_S</p>	

			<p>acred Foundations of Social Hierarchy) the authors examine the origin of Western condemnation of the caste system (pp 32-33):</p> <p>"By conceptualizing caste as an institution founded in false religion, the Protestant Reformation established our current notion of 'the caste system' as an immoral social institution rooted in Hindu religion. Today, the conviction that Hinduism sustains the caste hierarchy continues to generate strong moral judgments about Indian culture."</p> <p>The repeated negative characterization of India's social system appears rooted in, and in continuity with, colonial-era Orientalist perspectives.</p>	
2534	10 (Gr. 6)	Uberoi Foundation	<p>Page 215, lines 889-891:</p> <p>Current text: "Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste."</p> <p>Suggested change: substitute jati for caste.</p>	
		Uberoi for May 19, 2016 IQC	<p>Rationale: <i>Jati</i> and not <i>caste</i> is the word that should have been used here.</p>	
2618	11 (Gr. 7)	Uberoi Foundation	<p>Page 246, lines 277-280:</p> <p>Current text, "As missionaries spread Christianity beyond the Jewish community, they abandoned some Jewish customs, such as dietary laws, to make the new religion more accessible to non-Jews."</p> <p>Suggested change: add the following, "Slavery, common in Jewish society, continued under the Christian religion, where slaves who converted to Christianity were instructed to submit themselves to their owner, even if he were harsh (as in 1 Peter 2:18), and be subject to punishment as instructed in Luke 12:47: 'And that slave who knew his master's will but did not get ready or act according to his will, will receive a severe beating.' Students discuss how even when Christianity became the religion of a region's rulers, no effort was made to end the practice of slavery among them until the 17th century, and Christian justification of the practice continued through the 19th century."</p>	

		Uberoi for May 19, 2016 IQC	<p>Rationale: This edit was rejected at the March 24th meeting with no explanation, while edit 2666 to include a mention of slavery under Islam was accepted. If those commissioned to review the edits were not satisfied with this particular wording, they could have easily made one to their satisfaction, rather than reject the edit wholesale.</p> <p>We have therefore developed the following five new edit suggestions to address the issue of slavery and other discriminatory social practices under Christianity, to bring the treatment of social structure for that religion in line with the treatment of social structure under Hinduism in tone, content and word count.</p>	
New Edit #1	Gr. 7	Uberoi for May 19, 2016 IQC	<p>Insert for grade seven, page 302, after line 1443</p> <p>Add this section, equal in length to the caste discussion under India:</p> <p>Historical records show that Islam and Christianity played an important role in enslavement in Africa. The Arab Muslim-controlled Trans-Saharan slave trade helped to institutionalize slave trading on the continent. And during the “age of expedition,” European Christians witnessed caravans loaded with Africans en-route to the Middle East for sale in Muslim cities.</p> <p>For many of the early European explorers, the Bible was not only regarded as infallible, it was also their primary reference tool. Those looking for answers to explain differences in ethnicity, culture, and slavery, found them in Genesis 9: 24-27, which appeared to suggest that it was all a result of “sin.” In the Genesis passage, Africans were said to be the descendants of Ham, the son of Noah, who was cursed by his father. Moreover, in Genesis 10, the “Table of Nations” describes the origins of the different “races” and reveals that one of the descendants of Ham is “Kush,” the name of the region below Egypt which students have already studied.</p> <p>In time, the connection Europeans made between sin, slavery, skin color and beliefs would condemn Africans to slavery. In the Bible, physical or spiritual slavery is often a consequence of sinful actions, while darkness is associated with evil. Moreover, the Africans were subsequently considered “heathens” bereft of Christianity.</p> <p>The emergence of colonies in the Americas and the need to find laborers saw Europeans turn their attention to Africa with some arguing that the Transatlantic Slave Trade would enable Africans to come into contact with Christianity and “civilization” in the</p>	

			<p>Americas, albeit as slaves. It was even argued that the favorable trade winds from Africa to the Americas were evidence of this providential design.</p> <p>Religion was also a driving force during slavery in the Americas. Once they arrived at their new locales, the enslaved Africans were subjected to various processes called “seasoning” (during which approximately one-quarter died) to make them more compliant, and indoctrination into Christianity formed part of this.</p> <p>Some clergy tried to push the idea that it was possible to be a 'good slave and Christian' and pointed to St Paul's epistles, which called for slaves to 'obey their masters', and St Peter's letters (1 Peter 2: 18-25), which appeared to suggest that it was wholly commendable for Christian slaves to suffer at the hands of cruel masters.</p> <p>Anabaptists started to criticize slavery in the late 17th century. It was only when John Wesley (1703-1791), founder of the Methodist movement, became actively opposed to slavery that the small protest became a mass movement ultimately resulting in the abolition of slavery.</p>	
			<p>Rationale: The Dec. 19, 2016, Framework narrative revision includes 415 words on “caste” in the section on India. The above 420 words, quoted from or based upon http://www.bbc.co.uk/religion/religions/christianity/history/slavery_1.shtml, http://usslave.blogspot.com/2011/11/seasoning-african-slaves-by-thomas.html, and http://www.religioustolerance.org/chr_slav.htm, provides “equal treatment” of the social structure of Christianity, or at least just this one aspect, slavery. Additional material could be added on the feudal estate social system, the persecution of women as witches and the treatment of LGBT people throughout Christian history. If we are inclined to be tough on one faith, Hinduism, let us be equally so on all.</p>	
New Edit #2	Gr. 7	Uberoi for May 19, 2016 IQC	<p>on page 253, line 429, after “most of the conversions were voluntary”</p> <p>insert “in a practice allowed by the Catholic Church” before “...some Christian kings forced people to convert to Christianity.”</p>	
			<p>Rationale: Students should understand that the Church sanctioned forcible conversion, which often meant that if the person did not convert, they were killed.</p>	

New Edit #3	Gr. 7	Uberoi for May 19, 2016 IQC	<p>on page 297, line 1385 after “to convert local people to Christianity.”</p> <p>Add: The European powers also freely enslaved native peoples of the worlds under the authorization of Pope Nicolas V (and other popes). Students discuss the rationale behind the Pope’s statement of January 8, 1455, in which he authorizes the Spanish King Alfonso – “to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ where so ever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery.”</p>	
			<p>Rationale: Students should understand that the Church fully endorsed and authorized not only the enslavement of native peoples, which occurred on a massive scale, but the confiscation of all their land and possessions. This was also later exemplified in the infamous “Cherokee Trail of Tears” and the systematic persecution of Mormons, which were rationalized by the mainstream Protestant doctrine of that era.</p>	
New Edit #4	Gr. 7	Uberoi for May 19, 2016 IQC	<p>On page 305, line 1500, after “CCSS Activity.”</p> <p>Add: Students examine Martin Luther’s 1543 treatise, “The Jews and Their Lies.” In particular, they discuss how Luther’s statements could be seen as antecedent to the Jewish genocide of World War II. They focus on the following excerpts: 1) “Therefore know, my dear Christians, that next to the Devil, you have no more bitter, more poisonous, more vehement an enemy than a real Jew who earnestly desires to be a Jew.” 2) “[Jews] are nothing but thieves and robbers who daily eat no morsel and wear no thread of clothing which they have not stolen and pilfered from us by means of their accursed usury.” 3) “set fire to their synagogues” 4) “their houses also be razed and destroyed” 5) “To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find a better one so that you and we may all be free of this insufferable devilish burden—the Jews...”</p>	
			<p>Rationale: Students should understand this virulent anti-Semitic aspect of the Reformation which led directly to disastrous consequences in the 20th century with the Holocaust.</p>	
New edit #5	Gr. 8	Uberoi for May 19, 2016 IQC	<p>on page 559, after “shaping the movement” on line 1127</p> <p>Add: Students consider Dr. King’s 1963 statement: “It is appalling</p>	

			that the most segregated hour of Christian America is 11 o'clock on Sunday morning..." Students ask why it is that today the Christian church in America remains overwhelmingly racially divided. They explore and discuss the factors that result in less than 10 percent of churches being racially diverse today.	
			Rationale: The addition of this information should allow for an open discussion of this remnant impact of slavery upon American society. All of the above recommendations to include historically accurate but unflattering aspects of the Abrahamic faiths arise from the persistent inclusion of disparaging statements of caste regarding Hinduism. We would be content, in the pursuit of parity, for caste to be removed and the slavery additions denied. To not do one or the other calls into question the fair and respectful treatment of the Hindu religion followed by more and more young California students.	
			CATEGORY FOUR: FACTS	
2458	10 (Gr. 6)	Uberoi Foundation	<p>Page 212, lines 819-821:</p> <p>Current text: "Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the <i>Vedas</i>, Sanskrit religious texts passed on for generations through a complex oral tradition."</p> <p>Suggested change: "Indian history then entered the Vedic period (ca. 2000?-500 BCE), an era named for the <i>Vedas</i>, Sanskrit religious texts passed on for generations through a complex oral tradition."</p> <p>Alternative wording: Indian history then entered the Vedic period (second millennium bce to 500 bce), an era...</p>	

		Uberoi for May 19, 2016 IQC	<p>Rationale: In the 2005-2006 adoption process, this same issue of the date of the Vedic period arose. At that time, Dr. Shiva Bajpai recommended adoption of an earlier date. The CDE consulted content experts Michael Witzel of Harvard University, James Heitzman of UC Davis and Stanley Wolpert of UCLA. At a meeting on January 6, 2006, Dr. Bajpai and Dr. Witzel agreed in several places to wording on this dating. In HEF edit 41, a statement with the date 1500 bce was replaced with "In the second millennium B.C., the Vedas are compiled." Similar language was used in HEF edit 50: "Second millennium B.C. Rigveda compiled."</p> <p>We believe our use of "2000?" here is in keeping with the consensus of these experts, or alternatively "second millennium."</p>	
2465	10 (Gr. 6)	Uberoi Foundation	<p>Page 212, lines 826-829:</p> <p>Current text: "The early Indic speakers were most likely animal herders. They may have arrived in India in scattered bands, later intermarrying with populations perhaps ancestral to those who speak Dravidian languages, such as Tamil and Telugu in southern India and Sri Lanka today."</p> <p>Suggested change: "The early Indic speakers were most likely animal herders. They may have arrived in India in scattered bands, later intermarrying with the local populations. Historically, there was a significant dispersion of Harappan-Saraswati society from 1900 bce onward, likely caused by ecological changes, with a large section of the population moving to the Ganga plains and other areas within and even beyond India."</p> <p>Alternatively delete the sentence beginning "They may have arrived...."</p>	
		Uberoi for May 19, 2016 IQC	<p>Rationale: Here again we have the Aryan Invasion/Migration theory. Since the Indic speakers, according to this theory, came from outside India, they had to encounter someone speaking a different language when they arrived in India. The "guess" that these were Dravidian speakers is unsupported by the presence of any Dravidian geographical names in the Indus-Saraswati region. There is no evidence of the dispersion of Indus culture to South India as might have been expected if the Dravidians moved south from the north. There has been no success at linking the Indus seals to Dravidian language. The language of Indus remains an open question. There is no scientific, or anthropological, evidence to verify the statements such as that they were animal herders, or that the populations they intermarried with were the ancestors of modern-day</p>	

			<p>Dravidians.</p> <p>The important historical point to be made here is that the population of the Harappan civilization dropped drastically, with people moving both east and west to more suitable environments in which to live. This is the established historical fact; the theories about language remain unproven.</p>	
2488	10 (Gr. 6)	Uberoi Foundation	<p>Page 213, lines 843-844:</p> <p>Current text: "Brahman, an all-pervading divine supreme reality, may be manifested in many ways, including incarnation in the form of Deities."</p> <p>Suggested change: "Brahman, the all-pervading divine Supreme Reality, manifests as the various Deities with multiple names and forms, which represent divine aspects and power."</p>	
		Uberoi for May 19, 2016 IQC	<p>Rationale: We have repeatedly submitted this edit, but to no avail. This is not a controversial point. "Incarnation" is simply not used in reference to the manifestation of Brahman as the various Deities. That term, (<i>avatar</i> in Sanskrit) is used specifically for the ten incarnations of Vishnu as Krishna, Rama, etc. Brahman does not "incarnate" as Shiva, Vishnu, Ganesha, Lakshmi, or other Deities.</p>	